

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

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EXTRACT FROM A NEW WORK BY ELDER LORENZO SNOW.

Italy, Turin, January 25th, 1851.

"Dear President Hyde,—After seven months residence in Italy, I am going to bid it farewell for a season. If the attractions of physical nature could command all my attention, I might long linger to gaze upon these realms of loveliness. One might travel far over the earth before he finds a fairer clime. Here man dwells beneath an almost cloudless sky. The sun scarcely hides his face in summer or winter, and when at eventide, his golden glories fade behind the western hills, the silver stars shed a serene lustre over the blue vault of immensity. But, the remembrance of the moral scenery amid which I have been moving, will be more imperishably engraved on my spirit, than all the brightness of the firmament, or the verdure of prairies enamelled with ten thousand flowers. Amid the loveliness of nature, I found the soul of man like a wilderness. From the palace of the King, to the lone cottage on the mountain, all was shrouded in spiritual darkness. Protestants and Papists looked upon each other as outcasts from the hopes of eternity, but regarded themselves as the favorites of heaven. And thus they had done from time immemorial. The changing ephemeral sectarianism of England and America is, in many respects, unlike the sturdy superstition of this country. Here protestantism is not the offspring of boasted modern reformation, but may fairly dispute with Rome as to which is the oldest in apostacy. Every man holds a creed which has been transmitted from sire to son for a thousand years, whether he be Protes-

tant or Catholic, and often he will lay his hand on his heart, and swear by the faith of his forefathers, that he will live, and die, as they have lived and died.

"The Protestants form a very small minority. They have been harassed for centuries by fierce attacks from powerful armies of Catholics, but after sanguinary persecutions, they have revived as the corn, and grown as the vine. Once, their last remnant was driven to Switzerland, but a courageous minister, assuming a military character, led them back victoriously to their native valleys. The portrait of this hero bears the following inscription:— 'I preach and fight, I have a double commission, and these two contests occupy my soul. Zion is now to be rebuilt, and the sword is needed as well as the trowel.'

"The English government has several times interfered in their behalf, and large donations have been sent them from various Protestant countries. Many a tribute of admiration has been paid them by men of ability from the chief sects of protestantism, till their little church has been flattered into immeasurable self importance.

"The following hymn expresses the feelings engendered by their romantic situation:—

For the strength of the hills we bless Thee!
Our God, our Fathers God.
Thou hast made Thy children mighty
By the touch of the mountain's sod.
Thou hast fix'd our ark of refuge,
Where the spoiler's foot ne'er trod.
For the strength of the hills we bless Thee,
Our God, our fathers God.

We are watchers of a beacon
Whose light must never die.
We are guardians of an altar
Midst the silence of the sky;
The rocks yield founts of courage
Struck forth as by the rod.
For the strength of the hills we bless Thee,
Our God, our fathers God.

For the dark resounding caverns
Where thy still small voice is heard;
For the strong pines of the forests
That by thy breath are stirred:
For the storms on whose free pinions
Thy spirit walks abroad.
For the strength of the hills we bless Thee,
Our God, our fathers God.

The royal eagle darteth,
O'er his quarry from the heights:
And the stag that knows no master,
Seeks there his wild delights;
But we, for thy communion,
Have sought the mountain sod.
For the strength of the hills we bless Thee,
Our God, our fathers God.

The banner of the chieftain,
Far, far below us waves:
The war-horse of the spearman,
Cannot reach our lofty caves.
Thy dark clouds wrap the threshold
Of freedom's last abode.
For the strength of the hills we bless Thee,
Our God, our fathers God.

For the shadow of thy presence
Round our camp of rock outspread;
For the stern defiles of battle
Bearing record of our dead:
For the snows, and for the torrents,
For the free heart's burial sod.
For the strength of the hills we bless Thee,
Our God, our fathers God.

"Their self esteem, joined with deep ignorance, presents a formidable opposition to the progress of the gospel. They have had so little intercourse with other parts of the earth—so little knowledge of any thing beyond their own scenes of pastoral life, that it is difficult for them to contemplate the great principles of temporal and eternal salvation. One long round of almost unremitting toil is the portion of both sexes. The woman, who is venerable, with grey hairs, is seen laden with wood, or heavy baskets of manure, while travelling the rugged paths of the mountains. No drudgery here but what must be shared by the delicate female frame. I have travelled far over the earth, from the confines of the torrid zone, to the regions of eternal snow; but, never before, beheld a people with so many physical and mental

derangements. But the hour of their deliverance draws nigh.

"The constitution of this kingdom affords no guarantee that we shall ever enjoy the same religious privileges as our brethren in England and other countries.

"A merciful providence has hitherto preserved us from being entangled in the meshes of the law. A bookseller told me the other day, that he was not allowed to sell a Bible. No work is permitted to be published that attacks the principles of catholicism. I look with wonder upon the road by which the Lord hath led me since I came to this land. From the first day that I trod the Italian soil, there has been a chain of circumstances which have not sprung from chance, but from the wise arrangements of Him who ruleth in the kingdoms of men. I thank my heavenly Father, that I was restrained from any attempt to hurry the great work with which I was entrusted. All the jealous policy of Italy has been hushed into repose by the comparative silence of our operations, and at the same time, no principle has been compromised, no concession has been made, but, from day to day we were always engaged forming some new acquaintance, or breaking down some ancient barrier of prejudice.

"Such slowness was not agreeable to me as a man, but I look forward to the day when the stability and grandeur of our building, will be an ample reward for those months of labor which may not have been attended with anything extraordinary in the eyes of those who judge merely by the external appearance of the moment.

"Here I may relate a dream, which, though simple in itself, presented a theme for meditation under our peculiar circumstances:—

"I thought I was in company with some friends, descending a gentle slope of beautiful green, till we came to the bank of a large body of water. Here were two skiffs, and as I embarked in the one, my friends followed me in the other. We moved slowly over the face of this wide spreading bay, without wind, or any exertion on our part. As we were on a fishing excursion, we were delighted to behold large and beautiful fish on the surface of the water, all around to a vast distance. We beheld many persons spreading their nets and lines, but they seemed to be all stationary, whereas we were in continual motion.

While passing one of them, I discovered a fish had got upon my hook, and I thought it might perhaps disturb this man's feeling to have it caught as it were, out of his hands: nevertheless, we moved along, and came to the shore. I then drew in my line, and was not a little surprised and mortified at the smallness of my prize. I thought it very strange, that among such a vast multitude of noble, superior looking fish, I should have made so small a haul. But all my disappointments vanished when I came to discover that its qualities were of a very extraordinary character.

"While encircled by many persons of noble bearing, and considerable intelligence, a prospect seemed opening for the employment of some among them, in the work of the ministry. But the Lord judgeth not as man judgeth. The first native of these valleys that I ordained to preach the gospel, was one who swayed no extended influence, and boasted no great natural abilities; but he sought the Lord with fasting and prayer, and the Spirit began to rest upon him mightily, showing him in the dreams of night the glorious reality of that work with which he had become associated."

WHY DO YOU GATHER?

BY G. F. A. SPILLER.

When I have been elucidating the principles of gathering in these the last days to the mountains of Ephraim, I have been looked upon with surprise, and as a man of unsound mind, "to think so little of the power of God." Say they, "my friend, God is all-powerful, he can save you as well here as anywhere else; there is no need of gathering, only have the grace of God in you, and you are all right." There is not the least doubt that the Lord can do many things that he will never do, but one thing is certain, what the Lord commands we must obey. Probably the antediluvians reasoned with themselves like this, "the Lord is all-powerful, he can save out of an ark as well as in one; besides, there is no appearance of a deluge;" and I have no doubt that the warning was at last not taken notice of, as it had been preached so long. But, say the sectarians, "ought not Noah's building the ark to have convinced the people of the verity of his message?" I would say in reply, ought not the gathering of so many thousands of Latter-day Saints to verify the message of Joseph Smith, and prove to a demonstration that he was a prophet sent of God, to deliver those that would yield to the mandates of heaven? But let us look at Noah again; Noah went into the ark with the rest that were to go in; and then the heavens opened, and the rain descended, and destroyed all that were on the face of the earth: we find that God did not exert his all-powerful influence to save the disobedient. Lot could have said,

the Lord can save me here as well as if I went away and left part of my family behind; besides, there are no signs of fire, and the people are rejoicing, and are merry; but Lot knew the Lord better, and did not reason with the angels what the Lord could or ought to do; it was not his plan to spiritualize the Lord's commands, but to obey them; and we read what an awful predicament he would have been in had he disobeyed, for as soon as he entered Zoar, down came the fire and consumed the cities. As it was in the days of Noah and Lot, so shall it be at the second coming of Christ; few will believe the message of those sent forth to proclaim deliverance to the people, they will treat them with contempt; only a "few will be saved."

"Why do you gather?" Because God has commanded all His people to come out of Babylon, "that they should not be partakers of her sins, and that they should not receive of her plagues." For the Lord of Hosts has even determined a consumption upon the whole earth, and we, like Lot and the disciples of Christ, must flee to the mountains for safety, as the Lord has commanded; there to be hid in the hollow of His hand until the fury of His indignation is overpast. That the earth may be purified, "for such as be blessed of Him shall inherit the earth, and they that be cursed of Him shall be cut off." We leave our native land because of the strife, hypocrisy, and confusion that are among those who profess to wear the garb of religion. If we read the journals of this land of

tract societies and Bibles, we find them complaining of the "brutal assaults" and "horrible outrages" committed by "audacious brutes," "violent passengers," and "notorious ruffians," and of many, who, while reposing in "tir'd nature's sweet restorer—balmy sleep," find in the morning that a nocturnal visitor has entered the house and has made a clearance of all the "precious things," by an "extensive robbery or burglary." See the deception of man towards man by "illegal weights and measures." And, as a specimen of white slavery and oppression, I would call attention to the following extract which appeared in the *Times* some time back. "Alleged case of slave driving in England. —On Wednesday last, we were coming from Yorkshire to London, and during the time we were stopping at the Salford station we observed a number of young women employed in clearing the weeds from a field on the north side of the station, and a man overlooking them, who held in his hand a large stick. Our attention was attracted to the man overlooking them from the resemblance, which, more than one person remarked, he bore to a slave driver, although, the remark was made that of course he would never think of using the stick to compel application to work. Judge what was our astonishment when we actually saw the man beat one of the girls for neglect of work, and that so severely, that the poor creature fairly winced under the infliction. We could scarcely believe the evidence of our own eyes, that such means of compelling women to labour were used in our country.—A number of spectators." Go into the factories and fields, and witness the hard labors of men, women, and children, for very scanty wages, ill or well they must work or starve; and is not this white slavery? Yes! There it exists palpable and real, and we may view numbers of our fellow-creatures dwindling into deformity, and pining into old age, before, by right, they should have arrived at maturity. Go down our narrow alleys and courts and enter the houses, see the rooms inhabited by more than one family, separated by no other demarcation than a chalk mark on the floor; see them want food; they are in bad health; they are ragged, filthy, and debased; the most cruel wants, the most unexampled privations drive them to crime and wickedness, their time is wasted in drunkenness and nocturnal revels, all social ties are for-

gotten; the man forgets he is an husband and a father, the woman forgets she is a wife and a mother. Love has fled, and discord and sensuality reign in its stead. Contemplate for one moment, and let us ask the question, is this pleasing in the sight of God? Did it please the Lord to let the Israelites suffer under the Egyptian bondage? No: He came down and delivered them out of the Egyptians' yoke; for He had "seen their affliction and oppression." He sent a man, even Moses, to bring them into a precious land. And God is the same to-day as He was in the day of Moses; the same God of Israel still lives, and has looked down from heaven, and has seen our affliction and oppression. He has heard the widow's and orphan's cries. The time has come for the gathering of all nations; therefore, the Lord has called forth a man, even Joseph Smith, and endowed him with power and authority to proclaim deliverance to the people, they that will obey and gather together, that they may be prepared for the coming of the Lord. Many that toil under the heavy yoke of oppression have obeyed the warning voice of the prophet, and are now rejoicing in the glorious truths of heaven, "fearless of the tyrant's rod." The signs of the times are a clear index of what is shortly to come to pass, and proclaim the near approach of the Lord. "Men's hearts are failing them for fear," as will be seen from the following extract. "The doom of our world.—What this change is to be we dare not even conjecture, but we see in the heavens themselves some traces of destructive elements and some indication of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose materials at the solar furnace—the volcanic eruptions in our own satellite—the appearance of new stars, and the disappearance of others—are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries, and dwelling upon the mausoleums of former worlds, let us learn the lesson of humility and wisdom, if we have not already been taught it in the school of revelations."—*North British Review*.

Mark the contrast between the plebeian and he that rests in the lap of pleasure,

who is surrounded with wealth and luxury, he thinks of nothing else but his will, heart, and passions; he passes by the plebian without recognizing him as a brother, yet they both come into the world naked, yet they are the offsprings of God; but they have been taught that it was the Lord's wish that one should be rich, the other poor; one to oppress, the other to bow to his rod. My soul sickens at the sight: well may God say, "Come out of her my people;" she has indeed oppressed and trodden under foot the poor; but deliverance has come to the honest in heart, to go to the mountains of Ephraim to be free from bondage and oppression. Oh, Babylon! when I contrast thy present greatness with what will befall thee; when I contemplate thy ruins I feel to exclaim in the language of the prophet, "This is the rejoicing city, that dwelt carelessly, that said in her heart, I am, and there is none besides me; how she is become a desolation:" "She obeyed not the voice; she trusted not in the Lord; she drew not near to God: her princes within her are roaring lions, her priests have polluted the sanctuary," surely "there is neither beauty nor utility within her borders." And yet with these plain facts before us I am asked the question, "why do you gather?" I would still reply, we cannot worship our God here unmolested, for "the wicked have drawn the sword to cast down the poor and needy, and to stay such as be of upright conversation." But in Zion, "none shall make us afraid;" there we may serve our God in peace and security, and bask in the sweet smiles of love and liberty. Why did Abraham leave his home not knowing whither he went? because

God had commanded him to do so, and for this reason do the faithful Saints gather, or would gather, if it were in their power to do so. None that are faithful will hesitate, but will be up and doing the work of the Lord. How cheering must it have been to the poor Saints whose only comfort was, Hope; how their fears and doubts must have fled, when their anxiety to know how they should gather, ceased; their hearts been made light, and their minds relieved, when they heard that the "Perpetual Emigration Fund" had begun, that it would soon take thousands to the promised land! With what pleasure will the poor Saints put their mites together to swell this fund; truly, many can help one, and as we are all waiting for deliverance, let us not be ashamed to put in our mites; but do so boldly, knowing that God knows when we do our best, and that we shall be rewarded for the same; and inasmuch as we do put our shoulder to the wheel of this Fund, to accelerate its speed by our little, the sooner we shall be gathered into the garner from the approaching storm. Then shall there be rejoicings on the mountains of Ephraim, where the pure and the just ones are assembled; where truth, love, and liberty's banner is unfurled; where you can learn the sacred principles of salvation and exaltation, and be edified with the good things of heaven. Then will the good time that has been so long anticipated be enjoyed, and those that wish to be participators in those good things must be steadfast and obedient; therefore "watch and pray," that you may be ready, and not be found wanting; but with your lamps trimmed, and with pure oil in them.

THE DISCOVERY OF ANCIENT RUINS IN NORTHERN CALIFORNIA.

(Continued from our last.)

Upon a triangular base of blue granite, ten feet on every side, and more than two feet thick, stand three triangular pillars of the same material, eleven feet high, and measuring three feet across each of their several surfaces, and each made of a single block. Their bottoms are set nearly four feet distant from each other, while their tops are brought together, and probably, when first erected touched. On their top

rests a singular triangular block, projecting nearly six inches beyond the tops of the pillars, or seven feet on either side, and which even now, though centuries have elapsed, is still more than two feet thick at the centre; and though time or the hand of violence has greatly defaced and rounded the corners upon every part of this singular structure, enough remains to point out, minutely, its original form. The sur-

faces of the ends of these pillars, both at top and bottom, are at right angles with their sides, and both base and capstone have ceases cut into them, at such an angle as to make a perfect joint. Directly over the centre of each column or pillar, is a hole four and a half inches in diameter, and nearly filled with a metal much resembling zinc, but which our friendly guide assured us contained some silver. With much difficulty, we obtained a specimen, a little more than an ounce for analysis. It is evident the metal was poured into these holes in a melted state, and without doubt passes through the capstone and into the pillars, making one of the strongest and most enduring specimens of the skill and workmanship of an ancient people. The inner surfaces of these pillars still retain numerous traces of the pictures of men, plants, and animals, intermixed with hieroglyphic characters, of which, together with the whole structure complete, we have taken accurate drawings. Three-fourths of a mile from this are the "Finger Rings," or the remains of a structure that will defy even conjecture to give it a name. It stands, or rather, for the most part, lies just within the edge of a wood. Entering it we were struck with surprise at seeing a lofty oak more than nine feet in circumference at the ground, surrounded by a huge ring of solid stone, in every part at least eighteen inches in diameter. Involuntarily we raise our eyes towards the top of the tree, as a child does to the end of its finger, to see how it could have been placed there; but a clean trunk, forty or fifty feet high, with a wide spreading top, is in solution of the mystery. You next examine the ring more closely, to see there is no deception, and you find it a solid rock of granite, defying as well the outward pressure of the growing tree, as the repeated blows from a heavy hammer. There were no less than nine of these huge rings encircling as many trees, some of them however quite small. There were but two like the one first described, in which the tree completely filled the ring, three in diameter on the inside. Three others, and amongst them a California pine, though yet standing, are dead in consequence of these ligatures about them; and the prostrate trunks of others in every stage of decay, and in a few instances still surrounded by their death-ring, seeming like monitors speaking to the living trees unfortunately

begirt by these rings—"So large canst thou grow but no larger." There are above ground 43 whole ones, and nearly as many more broken in two, three, and four pieces, upon more than half an acre, and probably as many more beneath the surface. Unlike the situation of nearly every ruin as yet seen, this singular edifice or structure was placed in a deep cavity or basin.

It is evident that these rings were once square-edge, nearly or quite two feet thick, placed upon each other, forming a hollow column. In a semi-circular form, fifteen feet apart, and from three to seven feet above the present surface, are the unmoved portions of six of these columns. To say that they are the foundations would be wrong, for the present surface or tops of these hollow shafts, now nearly filled with earth and decayed leaves, may be but the middle of the columns; certain it is, that one of them offers very little resistance when a sharpened pole is thrust into the depth of seven feet below the surface of the ground. To what height these columns were elevated above the present surface it is impossible to determine. If they were all prostrated at the same time, they fell in different directions, and that direction easily traced; and yet in no one instance is there a ring or fragment of one within twenty feet of either of the columns; and as those nearest are the deepest buried, it is very probably that they extend to or near the base of the columns, and have been covered by the gradual filling up of the basin in which they stand. Mr. Blanchard, our draftsman, has taken a very accurate drawing of the whole group, the ringed trees, both standing and falling, the broken columns jutting out of the earth in a perfect semi-circle, the numberless rings and fragments in every conceivable position, some on their edges half embedded in the earth, some reclining against each other, and as a whole forming a most singular and interesting picture.

On our return from the upper valley, we intended to make a more thorough examination of these ruins, and, if possible, be able to answer a few questions that naturally suggest themselves, such as the depth of the columns to their foundations? why the necessity of their being made hollow at such a vast expenditure of labor? why placed in a semi-circle? and many others, at present more easily asked than

answered. But these are not the only relics to be seen in this land of antiquated structures; and I might fill a volume (as I unquestionably shall on my return to my native land) with descriptions and drawings of at least eighty others, within the compass of a mile or two. Nothing can exceed the wild beauty of this almost boundless plain, as it stretches onward and upward, dotted with here a group and there a grove, for hundreds of miles, even to the base of the Cordilleras. And if any dependence can be placed upon the information derived from the numerous and roving bands of Apaches and Tejuas that traverse these vast pampas, here, there are many other equally curious and wonderful remains scattered over its whole extent. Ask the Mexican by whom were these numerous structures reared, and the answer is "don't know;" he refers you to the aged Apache, or the patriarchal Tejua of a hundred and twelve years, and long since blind, but the answer is, "don't know." Ask him for some tradition respecting them, and he will tell you that while a little boy, he asked an aged chieftain the same question, and was told that many moons ago, when their own people were far more numerous than now, and long before the Spaniards had set foot upon their land, a deputation of the prophets of all the tribes west of the mountains assembled at Na-ha-go, a place about one hundred and fifty miles north of this, and supposed to have been the great seat or capital of this extinct people; that having ascended the great temple, there they sacrificed innumerable victims to their gods, that thereby they might be induced to tell the origin of the temple, and by what people reared; that their gods were prevailed upon and were about to do so, when the Great Spirit, who is greater than all the gods, being displeased, because the sacrifices were not made to him, sent his lightning and thunders among them, driving them all down from the temple, and killing many. Inasmuch, therefore, as this, their great attempt, to found even a plausible tradition in them, proved futile, it would seem useless to look for one among these tribes, with which to unfold the mystery. Nor is it necessary, bearing as they do, their own imperishable history, in characters as full of meaning as are the present letters of the alphabet, but requiring careful examination.

Another night at the presidio of our truly hospitable Mexican, and we were again upon the turbid waters of the Colorado. It is not my intention here to give you the accidents or history of a river passage of nearly one hundred and forty miles, in a canoe, requiring nine days to accomplish it, through the most delightful country that the sun ever shone upon, but will leave this to appear at a time when it can be accompanied by the faithful delineations of Mr. Blanchard, whose life-like sketches alone can convey to the mind those beauties that language, unassisted by his art, is incapable of doing. It is now just eleven days since we bid adieu to our patron and friend Father Castello, but we cannot but admire his sagacity in choosing from the many that offered themselves, our two truly faithful and intelligent guides. Thus far we have encountered no danger they were not ready to face, nor difficulty that they were not able to surmount, and we have reached our place of destination on the Colorado, and though nearly, or quite, one hundred and fifty miles from the Gulf, it is here safely navigable for large vessels. Here the White Water River comes in from the east—taking its name from the clearness and purity of its waters. Leaving the Colorado—and proceeding up the stream, by some called the Maria—a distance of ten miles; on the following day we reached the end of our journeyings by canoe. And, without attempting a single definite description at this time, I must say that I cannot conceive why it is that travellers have so long neglected to give a description of the unsurpassed beauties, the luxuriance and fertility of the valleys of the Colorado, and its tributaries. It seems to me the country above all others best fitted for the abode of happy millions, as it has undoubtedly been. We are now in a district of country, that must, for years to come, be the great centre of attraction to the antiquarian: and, though the first to unfold to my countrymen a knowledge of the existence and locations of these records of the lore of the antediluvian centuries, I am far from being able to do justice to the subject, with the limited means at my command, I shall therefore only give you, in these papers, an outline history of our progress in unfolding the archives, in tracing back the genealogy of a line of Pharaohs or kings not only contemporary with the Pharaohs of ancient

Egypt, but showing conclusively their undisputed claim to an era long prior to those. But before doing this, however, I shall continue my description of the principal monuments, pyramids, columns, and tablets of stone, on which are inscribed or engraven thousands of characters, many entirely obliterated, but yet enough remaining that are perfectly legible, to employ a life-time in deciphering, and fill volumes with delineations. It may be well, in this place, to say something of the reasons or causes for directing our attention to this particular locality, without even so much as the memorandum of any former traveller to guide us. Not that we were without good reasons for believing in the existence of these ruins, at or near the place we find them; but the source from whence our information came, is known to but few.

* * * With much difficulty and delay, we at last succeeded in ascertaining their locality, and then lost no time in repairing hither; and though neither of our guides nor Father Castello, nor yet our hospitable host at the forks of the Colorado and Gila, had ever visited them, they were not entirely ignorant of their existence, but never had deemed them worthy of notice or examination, having always understood that access to them was extremely difficult, if not dangerous. I will now endeavour to show you how near right they were in their conjectures of the difficulties to be encountered, and how far wrong in their estimate of the importance of these hidden ruins in furnishing the only unbroken record of the world's early history. The "White Water" at this place is about twelve rods wide, and from three to six feet deep. On the north shore is a strip of alluvium or bottom land, extending a large distance up and down the river, before reaching the first of a series of elevations, that gradually rise higher and higher as they recede from the river. Upon this low bottom land, covered with a rank, luxuriant grass and a few cotton woods, that seem from their uncommon size to have stood for a century at least, is the

first of a series of ruins so wonderful as almost to exceed belief. Twenty-five rods, inland from the north bank of the stream, is a wall of stones of great size, and which were once square-edged, many of them eight feet long by three and four wide, and sixteen inches thick. At the south end of the wall, which is twenty-five wide, the stones rise one above the other, and each layer receding about ten inches, until it reaches the height of seven feet, and may be called the north face of the wall, from the top of which it gradually descends towards the river, until at the distance of forty feet, it reaches the surface of the ground, and is unquestionably the abutment of an ancient bridge, and if any further proof was wanting we have it in the fact that fifteen rods to the north of this, and jutting out of the bank, is another wall the exact counterpart of the one just described. It is clear, therefore, that the river once ran between these abutments, but has gradually changed its bed from the north to the south side of the valley, giving to these old walls at the present time a most unmeaning position. A few rods to the east of this, a quiet little creek put in from the north, and as our course inland or back from the "White Water," lies along its valley, we determined upon forcing our canoe as far up its channel as possible. But before we had ascended the stream half-a-mile we were met by rapids of such extent as to preclude the possibility of a further advance. As the place we desired so much to find had been represented as lying at three or at most four miles from this place, I proposed to my comrades, Messrs. Blanchard and Copeland, to leave the canoe containing our effects undisturbed in care of one of our guides, while, with the other, on the following day, we would make an examination of the country, and if traces of ruins were discovered sufficient to warrant our stay for any length of time, would settle upon some place as suitable for our camp ground, and return before night fall.

(To be continued.)

ELDER LOREN BABBITT'S FAREWELL.

Dear Brother F. D. Richards,—As I am suddenly and unexpectedly called upon to leave this land, and return to the bosom of my family in America. I wish, by your

permission, to employ that bright luminary, the *Star*, as a medium to convey to the Saints in the Lincolnshire conference; especially those I had no opportunity of

visiting, after I knew of my intended departure from their midst, the warmest expressions of my gratitude for the many kindnesses they have manifested towards me during my fourteen months residence among them. Also, to the officers, for their firm and steady co-operation with me in my endeavours to spread the glad tidings abroad, that the Redeemer's kingdom is once more established among men. For their praiseworthy endeavours to promote the interests of the kingdom of God, in every way that came within their reach; this they have done, not by any self-concerted schemes or plans which originated with themselves; but by a steady adherence to the counsels and instructions which have been imparted to them from time to time by the servants of God. They have also come forth liberally with their means as far as lay in their power, and thus enabled us to open new places, and make more generally known the principles of life and salvation.

The result of this unity of action and liberality of spirit, and energy and determination on the part of the officers is, that since I came among them, 300 have been added to the Church by baptism, five new branches have been organized, nearly 100 have emigrated. Book clubs are set agoing, or in operation, in all the principal branches; and now I am happy to say, the

work is in a lively and prosperous state throughout the conference; and consequently, prospects look bright and cheering for the future.

It will be a source of consolation to me in years to come, to know I have been made the humble instrument of doing good; and I feel to say to all the brethren and sisters, continue in well doing, continue to attend to the counsels and instructions of those who come to labour among you, and you will be blessed with all things necessary for your salvation and exaltation in the due time of the Lord.

I need scarcely have repeated, that during the last 19 years of my life, I have taken great pleasure in assisting forward the great work of God, which He has commenced in the evening of time. It is truly soul-cheering to a good man to see the little kingdom spoken of by Daniel the Prophet, under the similitude of a small stone, rolling triumphantly among the nations of the earth. It is growing great, and according to the predictions of the Prophet, must speedily fill the whole world with the knowledge of the glory of God, as the waters cover the sea. Praying the Lord to bless you in your prolonged and continued labours in this land. I subscribe myself, your brother in the gospel of peace.

Feb. 20th, 1851.

L. BABBITT.

The Latter-day Saints' Millennial Star.

APRIL 1, 1851.

SUMMARY OF NEWS BY THE LATEST ARRIVAL FROM THE GREAT SALT LAKE VALLEY.—We have news from the Great Salt Lake City, dated as late as the 27th November, 1850; having been scarcely four months coming from that distant region. A summary of which we give.

Elders Amasa Lyman, and Charles C. Rich, had returned from the gold mines with a company of fifty men, but with, comparatively, no gold. The times in California were exceedingly hard. Heavy rains had washed down the dams made on the rivers, thereby blighting the prospects of the "gold diggers," and very many of them had not sufficient to buy a meal of victuals, much less make a fit-out for home. Laws were almost useless, pistols and bowie-knives were the order of the day. Such is the state of the mining regions.

From California a mission consisting of eleven elders, under the presidency of Elder Hiram Clarke, was formed by Elder Rich, and dispatched to the Sandwich Islands, to join the mission under Elder Addison Pratt, sometime established there.

Since Elder Amasa Lyman's return from California he had experienced a severe sick-

ness, but at the date of our advices was nearly recovered. The health of the people in the Valley, though not to be considered bad as a general thing, still was not so good as for some time previous. Among the recent deaths, we notice those of Joseph A. Stratton, formerly a missionary in this country, and Father Sessions. A great number of brethren and their families had arrived in the Valley that season, among whom were Joseph Young, President of the Seventies, William Pitt, chief musician at Nauvoo, and brothers Banks, Carruthers, Davidson, and Watson, formerly of Great Britain.

A pottery was in progress of construction, and will soon be in operation. The proprietors were sanguine of being able to produce as good ware as can be obtained from the States.

Elder Parley P. Pratt was expected to start during the winter or spring to the Sandwich Islands, to take the presidency of the Churches there.

EDUCATION IN THE GREAT SALT LAKE CITY.—Common schools were commencing in all parts of the City for the winter; and plans for the erection or construction of school-houses in every ward, were being made, with a view to a general system of building throughout the City. One plan had already been submitted, which comprised three good school-rooms, a large hall for lecturing, and a private study, recitation room, or library. A parent or high school commenced on the 11th of November: terms, about thirty-four shillings per quarter, including all branches of education taught. Dr. Collins was appointed principal for the first quarter, under the direction of Chancellor Spencer. It is expected teachers generally will have access to this school, and through them a system of uniformity will be established for conducting schools throughout the Vallies. Elder Woodruff had arrived with nearly two tons weight of school books. Donations from the States are already arriving in the shape of scientific instruments, and other apparatus for the benefit of the University; and also valuable books for its library. Mr. W. I. Appleby is the librarian.

A committee had been appointed to superintend the enclosing of the University grounds, one mile square, east of the City, and the erection of a good stone wall around them, as soon as possible. Our correspondent says, that public meetings were being held in all parts of the City, attending to and providing for the interests of education; and that the present winter was expected to be one of great intellectual advantage to the people, which they seemed determined to improve.

The venerable Patriarch, Father John Smith, was not well; the weight of accumulating years was pressing heavily upon him, but he still continues to attend to his Patriarchal duties. He sends his blessing to the elders abroad, spreading the gospel tidings to the nations of the earth. His words are, "God bless and preserve you all."

In the Great Salt Lake Valley, crops had done well during the past season, and wheat was selling at 12s. 6d. per bushel. Potatoes from 3s. 1½d., to 6s. 3d., per bushel. Beef 5½d. per pound.

Elders G. A. Smith and Ezra T. Benson were preparing a company of about 150 to go to Little Salt Lake settlement; they were to start in about two weeks. The point of settlement is on Ceriter Creek, at the south rim of the Basin, and near 500 miles from the port of San Diego. The place is described as fertile, and the neighbourhood abounding in coal, iron, and limestone. The company was well provided with seeds of every kind, with a view to raise extensive crops the coming summer; and tools to work the coal and iron. Nearly every man in the Valley who understood the working of coal and iron was attached to the company, and it was their intention to commence a foundry immediately; of course, on a primitive scale. One of our correspondents very amusingly remarks, "we anticipate a rich harvest of iron ploughs,

without having to transport them through Missouri, and over the black hills." The plains of Little Salt Lake settlement, are covered with cedar and scrub pine trees. Specimens of the iron ore and coal discovered by brothers Rich and P. P. Pratt, are said to be of first-rate quality.

This discovery is of vast importance to our brethren, and we hope they may be able to work both the coal and iron mines to great advantage. They will prove a source of incalculable wealth to our brethren at present; but more especially in after years.

Elders Amasa Lyman and C. C. Rich were expected to start this spring with a company for the Cahoon Pass, in Lower California. It is 400 miles south of Ceriter Creek, on the direct line of road to San Diego. They purpose making a settlement there, and the country is described as exceedingly beautiful and fertile, as may be seen by the following extract from brother Rich's letter.

"The valley at the mouth of the Cahoon Pass is about fifty miles in length, (this valley bears from the south to a north westerly direction) and from five to twenty wide; the St. Anna River running at the south end of the valley from east to west with several small streams putting into it; further north, also, another river, called the St. Gabriel, running in the same direction about thirty miles north of the St. Anna; both these streams are about the size of the Weber, all flowing from the east, and can be used for irrigation.

"In January I called at Mr. Rollins's, about 15 miles north of Williams's Rancho, and there saw cabbages from the plant just set, to the full-grown head. Also beet, lettuce, onions, &c. At the St. Gabriel Mission, which is situated at the north-west end of the valley, we saw oranges, lemons, and olives, which looked delightful. The St. Gabriel river flows near this mission. This valley is thinly inhabited, and I think could be bought on reasonable terms; grapes grow to great perfection. This valley lies about forty miles east of the coast, and separated by a low range of hills from the coast valley, which I have only partially explored.

"I think I have never seen any portion of country of the same size that would sustain more inhabitants than the valley I have just described. The country or coast valley, west of the line range, seems a good country as far as I have been able to judge. Timber is here as at Salt Lake, it lies on the mountains, with the exception of some heavy groves of oaks, and cotton wood at the south and north end of the valley.

"There is a pitch much like coal tar, which issues from the ground in large quantities, which is used for covering houses, and is of great utility.

"San Pedro is the nearest point of landing on the coast, but is an open roadstead, and is dangerous from south-east winds. San Diego is about one hundred miles south of Williams's, and is a good harbour. San Louis Ray mission, and valley, lie about sixty miles south of Williams's, on the road to San Diego, and are now in charge of Capt. J. D. Hunter, Indian agent.

"The coast route from Los Angeles to San Francisco, is a series of vallies, some of which contain missions, and as you proceed north the timber increases. I arrived at San Francisco about the middle of February."

Brothers Dibble, Banks, Mercer, and Adams, had gone to the Utah Valley, to a new settlement, eight miles this side of the Fort. The Presidency paid the Saints in this valley a visit, a week previous to the date of advices, accompanied by the band. They had a happy time. A meeting-house, 20 by 40 feet, was dedicated, in which seventy-eight persons dined with the President; after which, two hundred and fifty more sat down to dinner in the same house. They have grist, and saw mills, doing a good business; and the line of settlements in this valley extends near thirty miles.

Through the kindness of Elder Lorenzo Snow, we are favoured with the perusal of a very interesting little work, which is now ready for the press, and which will be issued in a pamphlet form, detailing an account of his travels and labours thus far in performance of the Italian mission. As late as June, 1850, Elder Snow first entered

Italy with his fellow-servants, total strangers to all except each other; now, two of his publications, setting forth the faith and doctrines of the Church, are in active and extensive circulation, both in the north of Italy and in Switzerland. A spirit of enquiry is also abroad, and increasing in those nations; while souls are being added to the Church in both States by obedience to the ordinances of the gospel. Elder Stenhouse writes he has commenced to baptize, and thinks Protestant Switzerland will keep pace with Papal Italy in yielding her sons and daughters to an obedience to the Everlasting Gospel. In another page will be found an extract from the work which is now about to be published by Elder Snow. We have chosen a portion which dwells upon the character of the Waldensian people. The whole work is highly entertaining, and we are confident the Saints generally, will seek to avail themselves of it.

FREQUENT applications are made for a title page and index for binding with the entire series of Elder Pratt's pamphlets, including also Taylor's and Gibson's discussions in many instances. These works, when bound together, form a volume of very convenient size for the library, and embody a vast amount of intelligence and argument in support and defence of our most Holy Faith. Believing that many of the Saints in different parts of the kingdom would be glad to obtain a title page and index, we have concluded to publish them in the order in which they were arranged by Elder Pratt, previous to his departure.

As many will, doubtless, wish to bind Elder Pratt's works who will be unable to obtain Gibson's discussion, on account of the small edition of that work printed, we design publishing a title page and index to suit such also, embracing only Elder Pratt's works. They may be had for 3s. 6d. per hundred, and 1d. per copy. Portraits of Elder Pratt may also be had on thin paper of superior quality, taken from steel engraving, for binding, as a frontispiece to the book, for 25s. per hundred by agents, and 4d. per copy, retail.

If any person in the kingdom has the *Messenger and Advocate*, or *Evening and Morning Star*, or both, and will accommodate us with the loan of them for a short time, we will thank them to communicate with us by post immediately.

APPOINTMENT.—Elder Moses Clawson is appointed to preside over the Lincolnshire Conference. It is desirable that Elder Clawson repair to his new field of labour as early as circumstances will permit.

F. D. RICHARDS.

EXTRAORDINARY ARRIVAL FROM GREAT SALT LAKE.

(From the Frontier Guardian.)

Mr. James Monroe left Salt Lake Valley on express business to the States on the 1st day of December, and arrived at this point on the 16th of January in good health and spirits, making the entire journey in 47 days, and in the most perilous period of the year. Mr. Monroe is certainly an adventurer, and clearly shows what kind of men they are for bravery on

the other side of the mountains. He brought no letters or papers with him, because it was feared that he, perhaps, would not reach the States this winter.

He left Salt Lake City, accompanied by two of the brethren, and three animals and upon arriving at Fort Bridger they overtook the United States mail, that left the Valley on the twenty-second of No-

vember. The two that came with him then returned to the Valley, having only tendered their services to keep him company to the Fort, and he came through with the mail to Fort Kearney, where he left the mail, and came to this place alone, making the journey of two hundred miles in four days and four hours. Mr. M. lost two of his animals before he reached Fort Laramie, and the other was so much jaded down that he was forced to leave it. From Fort Laramie he hired his passage with the mail.

The mail which left Independence in September last, was met by Kinkade and Livingston, as they came in this Fall, at Strawberry Creek, in a storm. Mr. Monroe says that they lost all their animals, and were five days without food, before they reached Fort Bridger; they hired a horse at the Fort, and that one they lost, so that they had to go into the Valley on foot; the same carrier that went out came back with the mail with him; and they may be expected to reach Independence in a few days. Their animals, however, have been fatigued in a great measure, owing to the long and tedious journey at this season of the year. He reports to have travelled over ten-feet snow on the first mountains, but after that, he says, the weather was remarkably good for travelling.

Previous to his departure from the Valley, Gen. Rich and his company came in from California, bringing with them

rather a scanty supply of the shining ore, but an abundance of news rather of an unfavourable character from the mines, which had a tendency to render the circulation of money rather more scarce than usual. Elders G. A. Smith and Ezra T. Benson were about to leave for Little Salt Lake settlement, where an abundance of coal and iron ore have been discovered; and Elder Pratt was expected to leave on the first of January for the Sandwich Islands, on a Mission, by the way of the Colorado Territory; and Gen. Rich was to leave soon with a large company for the latter place. The news of the appointments for Utah was received previous to Mr. M.'s departure, and a degree of satisfaction seemed to prevail among the people respecting them.

He represents the mercantile business in the Valley as very flourishing, and the health of the inhabitants good. The Indians about the Valley and on the route are said to be peaceably disposed and friendly.

Just as we were finishing the foregoing a friend of ours handed us a note, containing the following additional intelligence:—

The mail for Salt Lake, from Independence here, arrived at Fort Kearney, seventeen days out. At Fort Laramie he would leave his wagon and animals, and make snow shoes and a sledge. Mr. Arnold, the person in charge, says he can go through. He is an old mountaineer.

LETTER FROM PRESIDENT WILLIAM PHILLIPS, OF THE WELSH PRINCIPALITY.

CONVERSION OF A BAPTIST MINISTER AND HIS WHOLE FLOCK.—TRANSFER OF THEIR CHAPEL TO THE LATTER-DAY SAINTS.

14, Castle Street, Merthyr Tydfil, March 11th, 1851.

Dear President Richards,—The work of the Lord in Wales is going forward rapidly, in baptizing, and every thing that is good. I receive letters now and then from the presidents of conferences, and they testify that everything is going on well; that the Spirit of God is amongst them; and that there are better prospects than ever for hundreds of the honest in heart to receive and obey the Gospel. The people in this principality are very religious, and are brought up from their cradle in tradition, which causes

a great deal of patient labor to make them believe the gospel, like the Pharisees of old.

Several ministers of nearly every denomination have been lecturing, writing, and doing as much as is in their power to put us down; but all in vain, and while they were engaged studying what to say, the honest in heart were coming from their midst—but now all is silent! and they have more than they can do to keep peace amongst their several flocks. If they have been kicking against us, their flocks kick against them now, and serve them right.

One who wishes evil to another, to himself it will happen.

We cannot see one standing up publicly to say a word against "Mormonism," but all they do now, is done secretly.

We distribute thousands of Welsh tracts every quarter, containing the first principles of the gospel, and some hundreds of English also, amongst the gentlemen and the nobles, which does a great deal of good. One branch in this town distributed 1500 of Welsh tracts, besides English, in one quarter. We are going on and opening new rooms and chapels continually. We took one chapel for three years, at £6 6s. per year, it is full of seats, has a large gallery and pulpit. We opened it last Sunday week, (1st of March), and there were hundreds present from round about the country. There was preaching all day in Welsh and English. There is a Baptist minister not far from here, who has been excommunicated for preaching our principles to his flock, until they all believed them. Every one he baptized he baptized for remission of sins, and laid hands on them, telling them to pray for the Holy Ghost, and taught inasmuch as the gift of the Holy Ghost followed in the days of the apostles, why not now? and inasmuch

as they were blessed with revelations anciently, why not now? and inasmuch as angels administered then, why not now? and all other blessings as well. This flock have been praying day and night for the above blessings, until at length the Baptist association called a council, and cut him and his flock off from their church. Last week the minister sent for me, and I went to him. He wanted us to take the chapel, as it was his, or rather he had a lease of it. I found therein a clause, stating that the Baptist doctrines were to be preached in it during the course of every year. We went to the landlord and talked with him about the clause; he said he would take his pen and strike that clause out, put Latter-day Saints doctrine in its stead, or renew the lease. To-day we are going to ask a counsel's advice, and if we can purchase it with safety we will do so. I expect, after settling about the chapel, to baptize the minister and his flock, they number about 50 or 60. And we have faith that the future news will be similar to the above. Dear President, I ask an interest in your prayers, that I may do a great work.

Your brother in the Gospel,

WM. PHILLIPS.

EXTRACT FROM OUR FRENCH CORRESPONDENCE.

By the politeness of Elder Taylor we are favoured with the following extract from a letter addressed to him by Elder Bolton of Paris.—Ed.

Paris, March 19th, 1851.

Dear Brother Taylor,—I hand you a copy of brother De la Mere's letter to me, dated "Grand Lucé, March 11th, 1851."

"Dear Brother Bolton,—It is with sincere pleasure that I again write to you. I have received your kind letter, which made my heart rejoice. I have again to announce to you that we have baptized three more persons last week, now seven in all. Every night our place is full of people; some come many miles distance to hear us. The people in this place have not much confidence in their priests. When we take the scriptures and read to them, they are astonished at their contents. On Saturday, at eleven o'clock, we baptized two, a man and his wife; and on Sunday, the people came by hundreds. The cry was, 'come out! we have come,

some three, some four leagues, and we went go until we have heard what you have to say.' All of them wanted to buy books; but we could not sell any for want of authority. So after we had spoken about four hours, we went out of the house, expecting the people would go, but some followed us, and we had to preach to them out of doors. And on our return, the house was full. I began to preach to them, when a Protestant came and met brother Bellanger, and wanted to know what doctrine he professed. Brother Bellanger told him; but he did not approve of having revelations. Brother Bellanger showed him very soon the necessity of having direct communication from heaven. The people flocked to hear; but they soon saw that he had no ground to stand upon.

At six, we took our supper, and about seven o'clock, the people came again. The house of brother Bellanger could not hold them. I therefore asked the neighbours if they would like to let us come in their house; they said they would; and I went, and the people followed, and soon the two houses were full; and at about 10 p.m., the people went away, and an aged mother came to be baptized, and we baptized her; she is sixty years of age.

Brother Bellanger has received a letter from the "Biblical Society," giving him an offer of 100 francs a month, for to list or engage for them, but he has refused. He has written to them that he cannot, for he is engaged with the church of Jesus Christ of Latter-day Saints. Dear sir, he is a worthy brother, and please to write to him often to give him courage; he is willing to work night and day for the cause of Christ.

I have to return home this week, for my passport is not in order, and I believe they would soon find fault with me, for they have already spoken about it, and I shall leave on Thursday to go to Jersey. Hoping however to return here soon and take a hall, in order to give the people more liberty to hear. I believe that the Lord has a great work to do in France: more in the country than in Paris, for the people are more pure. When you write to me, please to direct to Jersey. Remem-

ber me, &c., and brother Bellanger's love to all, &c.

I will write to brother Taylor from Jersey, remember me to him, &c. I have ordained brother Bellanger an elder. I have asked the Lord to give me His spirit that I may be able to know him, and since I have been here I have always had something telling me to ordain him. Yesterday we took the Sacrament, and I proposed him before the brethren, who voted unanimously for him.

And thus it begins to roll. The Lord bless brother Bellanger. It was, no doubt, something of a temptation to refuse, for the cause of Jesus Christ, the sum of one hundred francs a month for so young a beginner in the work. But the Lord, the God of Israel, is the best paymaster, and his funds never fail us in the hour of need, just when we want it most, as is too apt to be the case with sublunary friends."

Brother Bertrand is very busy writing his pamphlet; it is addressed to the working classes of France, so he says. And that if it meet your approbation he will write another for the higher class, more deep and logical.

May the Lord preserve and bless you most abundantly is my prayer continually. Farewell.

CURTIS E. BOLTON.

MARRIAGE.

Most sacred bond, celestial tie, cement of kindred minds!
Sweet union, patronized on high, where no harsh bondage binds!
Blest intercourse to heaven-born souls! 'tis their's alone to prove:
Their names, by heaven's high laws enrolled, are register'd above.

Sent here to meet by heaven's blest will, their spirits sweetly blend;
Confiding truth their bosoms fill; their deeds to glory tend.
Thought meeting thought, no jars ensue: each will prevents the same;
Each motive pure—affection true—no longer are they twain:

While he, who rules by heaven's design, the sceptre mildly sways,
She loves, reveres, with thought sublime, and cheerfully obeys.
Each other's weal or woe they share, nor know a selfish aim;
They learn to bear, and to forbear, nor e'er unkindly blame.

'Tis true, a union so divine transcends a mortal's ken,
Till the pure gospel light refine: faith can discern it then.
This is the power alone can bind on earth, that binds above;
Its precepts pure; its laws refined; its ultimatum, Love!

Luton.

M. MORTON.